



The Classical Chronicles

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المنظومة الفضفرففة فف القواعد الفقففة

**Al-Manzoomah Al-Fadfariyyah
fī al-Qawā'id al-Fiqhiyyah**



All praise be to Allāh who has showered blessings upon His slaves with guidance and generosity.

He revealed the book and clarification and taught the principles and the clear proofs.

He completed the upright religion which is a guide in every time it is detailed and lasting.

May the most virtuous salutations and peace be upon the Prophet – the master from the Humans.

Upon his family, companions and those who follow them in goodness until the Day of fear.

Whoever takes guide by its guidance will be victorious and whoever deviates from its path will lose.

It takes one to the path of success and from all diversions an exit.

There is absolutely no good except it affirmed it and there is no evil except it warned us.

Our religion is not deficient from ruling upon [matters], over time, whether it be clear or complex.

For it possesses legal maxims from where rulings can be correctly derived.

And this is a clear composed poem containing within it al-Qawā'id al-Fiqhiyyah.

I gathered it from the speech of the people of knowledge and their explanations from prose and poems.

I have made it easy for the seeker of al-Qawā'id in a simple manner including difficult [principles].

Al-Qā'idah al-Fiqhiyyah is defined as an all-inclusive matter.

Which collates subsidiary issues like (Our actions are nothing except what was intended).

It differs with al-Usūl in certain matters from what it contains of exceptions.

Know – may Allāh guide you – that a principle it is not conditioned for it to be all-encompassing.

For you may note that some subsidiary issues are outside of it and that they are connected under others

So judge accurately in the chapters and sections and have precision in the subsidiary and fundamentals [issues]

And from the general evidence is from where the deduction of Fiqh comes from

It is connected to the detailed evidence which results in the ruling with its evidence

And your understanding of the subsidiary issue with the principles of Fiqh without connecting to the evidence separately.

As for the great subject of al-Usūl is connected to the wording of the evidence

As for al-Qawā'id al-Fiqhiyyah then it is connected to the actions of the servant; like pleasure and intention.

And there are other differences than these. Understand these from the details booked, then know

It differs from al-Dābit; for it is: what is connected to and specific to subsidiary issues under one chapter specifically.

And the source of al-Qawā'id: is the Nusūs (al-Qur'ān and Sunnah) as well as some Āthār that have been laid down

And from its source is al-Usūl and some of it is from the transmitted language

It is also a result of induction, reason, and analogy of those who possess clarity

And independent reasoning in its correct place, and giving preponderance to the original ruling is a principle, so know.

As for what it contains of benefit then from its greatest is: knowledge of the objectives

Also precision and eases memorisation, additionally it allows one to understand the juristic rulings, its method and result.

And whether it is proofs for juristic rulings then there is a difference regarding this for the seeker of juristic rulings

The truth is that some from them are when they come from a religious textual evidence, so know this.

Our Usūl: al-Qur'ān, then the Sunnah and after it: consensus, so listen.

After it is that which is valid from analogy, our rulings stands with balance

and every matter is equal to its intent for every person has nothing except what they intended

And Allāh has not placed upon us any hardship in our religion, and it has no crookedness.

And in every hardship then ease is necessitated so there is no difficulty in our paths.

There is no harming or reciprocating harm. For harm is not relinquished with harm

Choose certainty if a doubt passes you and innocence is the foundation when afflicted by opposition.

And judge by the custom in that which there is no transmitted Sharī definition, like securing, and rely upon

Everything which the people of knowledge have specified accept it; for they have made this judgement after detailed research

Trickery is impermissible in any action rather it is said: whoever acts with it then it is nullified

That which is easy is not nullified by hardship act upon the commands with your ability

And avoid all that which is prohibited as has come in the textual narrations

A matter does not become necessary before knowledge of it, the evidence for it: is the action of the forgetful, so be aware of this.

And before knowledge of the abrogation of the Qiblah towards the Ka'bah, prayer was accepted in the direction of Shām.

When necessary: it is permissible to do that which is prohibited and in the time of need: doing something disliked is forgiven

And stay away from that which is prohibited due to that which it leads to like al-'Arāya, due to a need can be performed.

Repel two evils with that which is less and perform between two good deeds that which is better.

If that which is prohibited is connected to that which is permitted then staying away from it is more befitting when analysing.

If a matter is equal in benefit and harm then look at the corruption in it and give precedence to avoiding it.

When the benefit is preponderant over the evil then act upon it, like criticising in the chain of narration.

Ignorance, forgetfulness and coercion negate punishment in the rights of Allāh

However, they do not nullify the responsibility regarding the rights of the creation; so protect their rights.

Perhaps a matter may be prohibited when it is by itself and becomes permissible when it is with and connected to its origin.

Like trading pregnant [live-stock] and fruits if they have become ripe; then it is not permissible by itself.

However, trading them with their origins is correct and this is all clear in their statements.

Perhaps something could be prohibited at its initial state; and then it is permissible in its continuation, it does not return back.

This is like perfume in al-Ihrām its remanence is absent of prohibition.

The correctness of an action with preponderant speculation is sufficient and in contracts the same amount is sufficient.

However, if the invalidity of speculation is made clear, then the truth is followed without delay.

Like praying before one has purified themselves, then one is to repeat the Salah when they remember.

And doubt after completion does not harm. Leave off conjecture and whisperings and do not persist with them.

Take the original position when it opposes the apparent like water in the desert for it is pure.

And every customary goodness is known like every sharṭ condition is prescribed.

The pointing of a mute person to communicate is accepted like speaking with the tongue.

Verily, writing is accepted like speaking, However, it is acted when it is written with intent.

And everything which is established with clear proof then it is like it has been established with sure-vision.

The ruling follows around the presence and absence of the reason, except that which has been placed as a ritual.

If an action precedes the presence of its reasoning then it is considered of no benefit; and it is not counted.

So, whoever divorces prior to the contract then it does not occur or they give away before owning then this is prohibited.

A matter may be permissible when it is brought forward and precedes its condition in which it is required.

Like the one who hastens the Zakāh before a year has completely passed after the Nisāb.

And everything which is prohibited to act upon is prohibited to command with and give; so avoid this.

And everything in its original essence is permissible and regarding acts of worship, these are prohibited unless there is permission which suffices.

If an action has been transmitted in various ways and all of them are accepted.

Then act upon them at different times or combine them when it is possible.

So the Sunnah is revived with its details and to preserve the Sharī'ah with its perfection.

Whenever one performs an action more often the reward increases, so seek this and do not become lazy.

That which is obligatory: is more in reward than that which is recommended: for it is for it a completion.

To complete the obligation: to begin with is required not the voluntary; however, 'Umrah prior to Hajj is better.

It is impermissible for one to continue when they have fallen into a nullifier except 'Umrah and Hajj which is continued.

And everything which an obligatory act is not completed except with it; then it is an accompanying obligation.

When a matter is unclear and of equal weight, judge by drawing lots without difficulty.

Engaging in speech is more appropriate than neglecting it, so observe and assess what is required.

A statement is not ascribed to the one who is silent except if it is in a place of clarification and they are silent.

And independent reasoning in the past is not nullified with a new independent reasoning and its ruling is not rejected.

There is no independent reasoning when there is a clear text and there is no deduction against the clear text.

And ownership is a condition for a binding contract, just as it is when pertaining to guardianship that has been fulfilled.

One who is engaged in something, should not be engaged with something else like Rahn in trading is not accepted.

And every fallen thing does not return like the right to annulment, which contracts' clauses possess

And if something is connected to something else and it has not been specified in the contract, then it follows and is not left off.

Like the bezel of a ring, and walls, and similarly the trees with the garden

If the original is lost, a replacement is sought the ruined advocate will be replaced with that which is moderate.

The subsidiary issue is dropped if the original matter is negated like the repercussions, if the rightful owner forgives.

Similarly, if a fundamental matter is nullified, then it nullifies that which falls within it and they do not stand themselves.

For example,..... Then its trade, due to this, is rightfully void.

For the trading of something necessitates attesting to the pleasure of that which it entails.

The burden of proof lies on the claimant and an oath upon the denier. Repel injustice -

and dismiss claims against the senses like claiming parentage without touching.

And accept the trustworthy who is denying if there is no immediately compelling proof.

And accept from the trustworthy in case of harm when they take an oath

For one who acts kindly and with grace, no blame lies upon the good doer

As a trustee, agent of guardian, lessee, a partner, in contract their share

A renter, an entrepreneur or a trustee's role, a guardian, a ward, all play their role.

And anyone who causes damage unjustly shall pay compensation with similar to it or with what which has been established.

Unless it is permitted according to the Sharī'ah or the rightful person, then do not dispute.

Reward and guarantee will not come together in any way, so recognise their respective places.

One who boasts about a matter is not assured and someone who abstains from their reward may be secure.

Gaining through risk entails worries for entitlement of yield is for the one who bears liability

Unjustly seeking one's share yields no gain. Rather, all of that earns difficulty

What is acquired without permission leads to waste - a forbidden outlet ultimately meets a boundary with caution.

If there is something about the guaranteed that is spread then this is a guarantee that will prevail.

The crime of a wild animal holds no liability as has come in the narrations

The action is attributed to the actor not to the one who commanded, know this and be just

Reconciliation is better and conditions are effective as long as they do not contradict a clear religion ruling.

One who tries to hasten something in a prohibited manner will be punished by being prevented from it, so be aware.

Punishments, disciplinary measures and compensation are legislated to ensure the preservation of life.

All of this returns back to the beneficial interests which are essential for a successful livelihood

Like protecting ones religion, then life, wealth, intellect, honour and lineage.

When in doubt the prescribed punishment are averted. Similarly, in the times of certainty they are rejected.

Its example: if it happens that a father takes from his children, then he will not be cut.

Utilise the words how they have been placed in the Sharī'ah, with their meanings if they have been transmitted

Do not go away from the legislated true meaning except with a clear evidence

The negation if it comes to a matter which is present then it is a negation of the correction and perfection.

The original essence is that a command shows obligation and a prohibition shows impermissibility, so comprehend this.

Except if there comes something that diverts it from this what this necessitates is known by the one of understanding.

An action alone without obligation from the Prophet, is taken to be recommended

If an action is clearly commanded then its ruling is the ruling [of a command] and it is fixed.

His actions that are attributed to his natural inclinations then this is not a source of legislation in this religion.

A prohibition necessitates nullification if it comes regarding the essence or condition, O boy.

Like fasting when menstruating, and the day of 'Īd, and an unknown transaction without specification.

As for a matter which is outside the prohibition which has been transmitted then it does not nullify the correction, so do not dispute.

Like the Hajj of a woman without a Mahram - it is accepted, however, it is not absent of sinfulness

Understand according to the general wording when it comes not by the specific reason of revelation which has been transmitted

An affirmer of a matter takes precedence over the negator when there is no other obvious preponderance.

These are some example of principles from the poor al-Fadfarī

I hope from Allāh that this is beneficial for the seeker of Fiqh like a spouting spring

and a service to the religion which is accepted and a treasure which remaining until the Day of Judgement

In one-hundred and forty-four is what the poem is composed of by the bounty of Allāh

And half of this is principles and a portion of refined benefits

So, I praise Allāh upon finishing and I thank Allāh all the time.

Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

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translations and have not been comprehensively
checked by a teacher.

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May Allah make our paths toward seeking beneficial
knowledge easy and kindle our hearts with sincerity
and gratefulness towards Him.

Jazakumullahu Khayran

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